and sweetest company. They were ever in constant contact
with God, heard Him immediately in the voice of conscience,
saw Him immediately in spiritual meditation, felt Him imme-
diately in the solemn awe and the deep peace of the soul.
They found their enjoyment not in the fleeting, perishable,
monotonous pleasures and delights of the physical body,
but in the enduring, imperishable, thrilling raptures and
ecstasies of the celestial spirit in the sacred moments of
meditation and communion, worship and adoration, which
were characterised by deep devotion and ardent unselfish
love, love for love's sake without the hope of reward or
recognition. Even as the instinctive bird is an ascetic devotee,
wholly surrendered to the infallible direction implanted in
its nature, thoughtless of the morrow, though environed
with a thousand dangers sure ot its uncertain food, clothed
by His unseen Hand, cheerful, ever
^deluging the wilderness
with the sweetness of its song, the Rishis literally took no
thought of the morrow, fixing their unswerving faith in God's
eternal, all-ruling and all-pervading Providence and believing
firmly that all souls that struggle and aspire are sheltered

beneath the white wings of His Holy Spirit, not a single life being left out even for a moment from His Divine protection.

To their eye of reason, faith or spiritual vision, by whatever name we may call the highest stage of knowledge and enlightenment, even what is called the material world, the world of space and time, of colours, sounds, tastes, smells and touches, of the objects of everyday use which surround us, was spiritualised and became the sanctuary of God's Living and Loving Presence.

How did the Rishis approach and enjoy then' Brahman ">
They approached Him with the offering of a grateful heart, the honeyed sweets of their enthusiastic devotion, the fragrant flowers of their intensive love, the soul-enrapfuring frankincense of faith and piety. Over-powered by His Mercy,